

REMARKS 10x

ON K

Mr. KENNICOTT's (B.)

SERMON,

ENTITLED,

CHRISTIAN FORTITUDE.

Preached before the

UNIVERSITY of OXFORD,

January 25, 1757.

With a particular EXAMINATION

OF THE

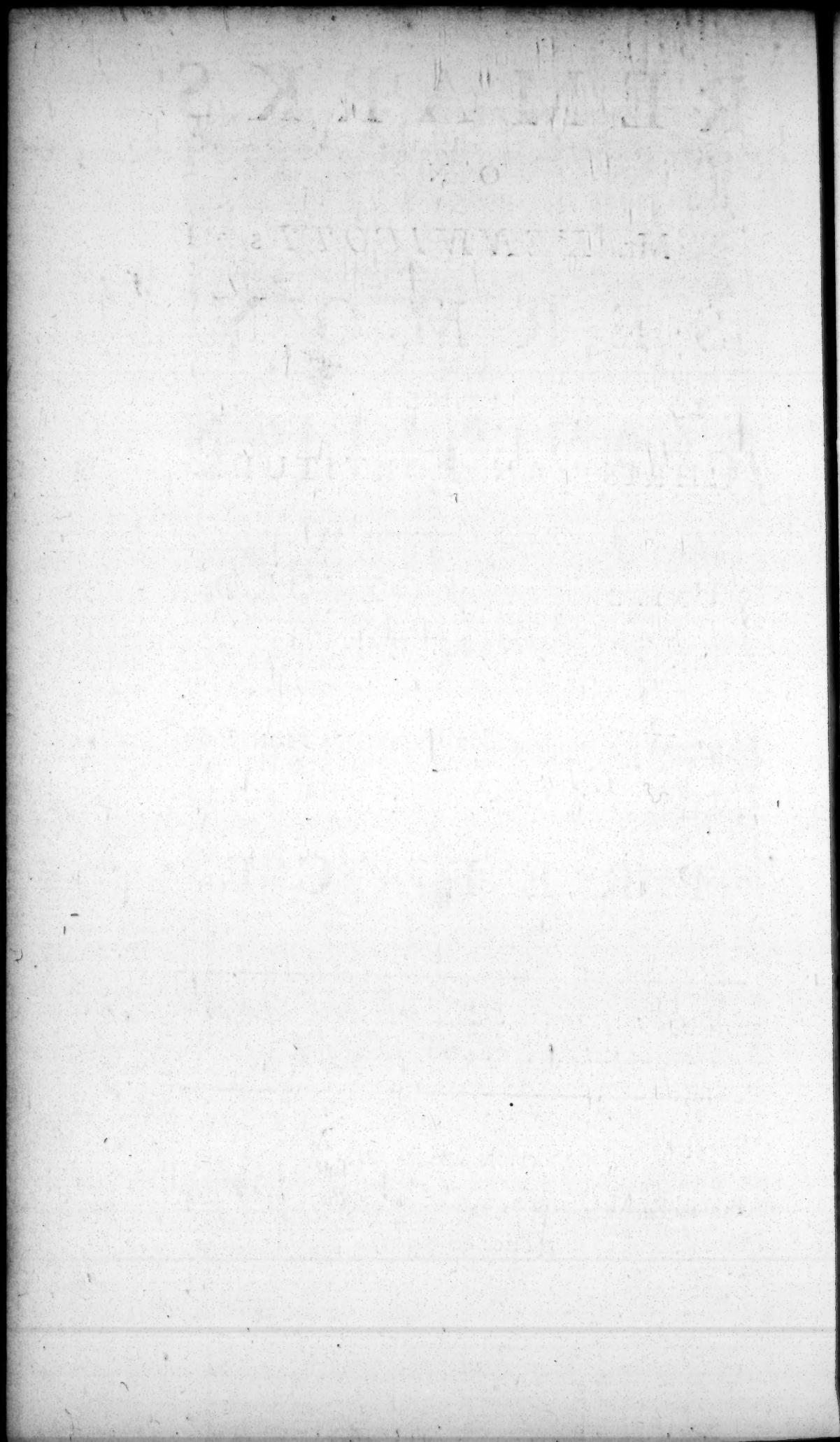
PREFACE

*Lufisti: fatis est. Sed te, mibi crede, memento
Nunc in pelliculâ, CERDO, tenere tuâ.*

L O N D O N:

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A N
E X A M I N A T I O N
O F

Mr. KENNICOTT's Preface

PARAGRAPH by PARAGRAPH.

P R E F A C E.

 *T* may be proper to acquaint the Reader, that the following Sermon was not composed, with the least intention of printing it; and that it is now printed, on Account of the many false reports malevolently spread concerning it.

E X A M I A T I O N.

SERMONS are usually published at the Request of the Congregation, or at the Request of some particular Friends. Those Sermons, which have been preached before the University of Oxford, have seldom been published, unless by Desire of the Vice-chancellor and the Heads of Houses. When a Preacher cannot furnish himself with any of these Reasons, and yet is so sufficient, and so fond of his Work, that he is determined to appear in Print, he then informs the Reader, that the false Reports, which have been spread con-

cerning his Discourse, and which perhaps he hath spread himself, have obliged him to publish it in his own Defence. His Vanity gets the better of all other Considerations, and often prevails against the Advice of his best Friends. Mr. Kennicott consulted several Gentlemen of his Acquaintance concerning the Merit of his Sermon, and whether they thought it worthy of being offered to the Public. There was not one among them, if I am rightly informed, who did not dissuade the Publication of it. Particularly his Friend Mr. ———, a learned Man and a candid Critic, made him this Answer, “ Mr. Kennicott, I will give you my
 “ Opinion with great Freedom. Do not print
 “ your Sermon. It will do you no Honour : For
 “ it is, in Truth, the worst Sermon I ever
 “ heard.

P R E F A C E.

Having a regular Summons to the University-Pulpit, the Author imagined ; that, at this Time of National Danger, it might be particularly seasonable to address his learned Audience, in a Discourse upon Christian Fortitude. And, he the more readily determined on this subject, as not having yet learnt the timid Maxims of the men of worldly prudence ; who — for fear of offending others — or, for fear of dis-serving themselves — or, for fear of being unfashionable — can, in such days as these, keep silence, yea, even from good words.

EXAMINATION.

It will here be necessary to advertise the Reader, that he cannot be too cautious in giving Credit to Mr. Kennicott's Assertions. Our Preacher is very subject to willful Mistakes, and apt to disguise the Truth, when it does not serve his Purpose. It is

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NOT true, that he had a regular Summons to the University pulpit. He preached in another Person's *Turn*, and made some Interest to obtain this *Turn*, upon a Pretence that he had a Matter of the greatest Moment to impart to the Community, but of such a Nature, that he could not deliver himself of it in any Place so properly, as in the University-pulpit. PARTURIUNT MONTES, &c.

Mr. Kennicott assigns two Reasons, why he addressed his learned Audience in a Discourse on CHRISTIAN FORTITUDE. The First is, The great Danger, which the Nation is in at this Juncture; and the Second, The great Share of CHRISTIAN FORTITUDE and all other *Fortitude*, with which our Preacher himself is endued. For he tell us, *That he hath not yet learnt the timid Maxims of the Men of worldly Prudence, who for fear of offending, &c.* KEEP SILENCE EVEN FROM GOOD WORDS. I don't know, whether this be a just Characteristic of the *Men of worldly Prudence*. But if it be, Mr. Kennicott ought to be ranked in that Number. For I have now before me a Pamphlet written by this reverend Preacher, in which he hath so carefully abstained from GOOD WORDS, that in his whole Work there are none to be found, except those only, which he hath bestowed on himself.

P R E F A C E.

The love of Religion in very many waxing cold, and some even of the Teachers of it not being sufficiently animated with true Christian Zeal; could it be improper to endeavour (αναζωοποιεῖν, 2 Tim. 1, 6.) to kindle up a living flame in their hearts? Ministers of the Gospel (it is humbly apprehended) should not only study to inform the Judgment, but also strive to warm the Affections: their Discourses should not be, like Marble, cold and unanimated; tho', like Marble,

Marble, polished in the style, and rich in the vein of reasoning.

EXAMINATION.

Here many of our Teachers (who are my Lords the Bishops and all the inferior Clergy) are charged *with waxing cold in Religion, and not being sufficiently animated with Christian Zeal.* And therefore the Endeavour of this Preacher is to KINDLE UP A LIVING FLAME in their Hearts. And when he hath effected this great Design, he hopes, that these Teachers or Ministers, whom he hath here taught their Duty, will then teach others, and not only *inform the Judgment, but warm the Affections.* Their Discourses should not be cold and unanimated like a Piece of Marble, altho' the same Piece of Marble be well polished, and very rich in the Vein of Reasoning. I don't remember to have seen any Marbles, which were *rich in the Vein of Reasoning.* Some, indeed, I have seen, which are extremely well polished, and exceeding rich in the Vein of Panegyric. Such are most of the Marbles in *Westminster-Abbey*, and in many other Churches and Chapels. To be serious, I can't comprehend, what Idea the Author intended to convey by this new Simile, or Metaphor, or whatever else he pleases to call it. And therefore most Readers, I believe, will be of my Opinion, when I pronounce this Expression, To be rich in the Vein of Nonsense.

P R E F A C E.

No Excellence of this, or indeed of any, kind is claimed by the following Sermon. The Author pretends to no other merit contained in it, than an honest zeal for the true honour and happiness of his Brethren. And if, by this animating Principle, he was
led

led to exceed, a few Minutes, in the length of this Sermon ; he hopes to be forgiven this wrong.

EXAMINATION.

This Paragraph is a Contradiction to the former. For here the Preacher disclaims this Excellence of being able *to warm the Affections*, and very modestly (and very truly) acknowledges, that neither this, nor any other Excellence is to be found in his Sermon. The only *animating Principle*, which he claims in this Place, is *an honest Zeal for the true honour and happiness of his Brethren*, whom he had traduced just before, as *waxing cold in the Cause of Religion*, &c. But our Preacher is become so very modest of a sudden, that he even begs Pardon of his Audience for having *exceeded a few Minutes in the Length of his Sermon*. However this singular Modesty ends here : The Reader will not meet with any other Instance of it thro' the Rest of the Preface.

P R E F A C E.

Should the style of it appear uncommon, from the frequent Use of Scripture phrases ; such phrases will, perhaps, speak their own propriety. If not ; their apology may be this — that, if Dr. Middleton, when writing the life of Cicero, could suppose, it would give both a lustre and authority to a sentiment, to deliver it in the very words of Cicero ; it is imagin'd, lustre and authority may be more eminently derived to Scripture-Discourses from properly introducing the very words of Holy Scripture.

EXAMINATION.

I never heard before, that the Use of *Scripture Phrases* was uncommon, either in ancient or modern Sermons. They certainly give a Lustre and
 Autho-

Authority to a Discourse, when they are introduced with Judgment. And this is one of the great Excellencies of Bishop TILLOTSON's, Bishop ATTERBURY's, and Dr. CLARKE's Sermons. But a String of *Scripture Phrases* ill-connected, and injudiciously applied, must necessarily confound the Reader, and render the whole Discourse obscure and unintelligible. A Sentiment of *Cicero's* is undoubtedly best expressed in CICERO's own Words. But a Sentiment of St. PAUL's expressed in a Translation, and perhaps in a bad Translation, may sometimes be improperly inserted in a Work, which ought to be clear and obvious to every *English* Reader. To make this Point very plain, let us compare this Preacher's Sermon with a Sermon of TILLOTSON's, ATTERBURY's, or CLARKE's, and we shall immediately perceive that the *Scripture Phrases* are so awkwardly thrust in, and huddled together in every Page of CHRISTIAN FORTITUDE, that instead of illustrating the Author's Meaning (if he had any Meaning) they have wholly obscured it; and, consequently, instead of edifying, they could not but create a Distaste in the Audience: Whereas the other great Divines have so beautifully interwoven the Language of Scripture in all their Discourses, that they have added Perspicuity, as well as Dignity, to that Reasoning and Eloquence, of which they were such great Masters.

I must desire the Reader, before we go farther, to observe the Strength of Argument made use of in this Paragraph. *Such Phrases*, [Scripture Phrases] says the Preacher, *will perhaps speak their own Propriety*; that is, evidently appear to be introduced PROPERLY. *If not*, if they do not appear to be introduced PROPERLY, *their Apology may be this, that they add Lustre and Authority to Scripture Discourses by being PROPERLY introduced.* This is like
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the Reasoning of *Bardolph* in *Shakespear's Harry*
the IVth ——— “ ACCOMMODATED — that
“ is — when a Man is, as they say, ACCOMMO-
“ DATED; or, when a Man is, being whereby
“ he may be thought to be ACCOMMODATED.

P R E F A C E.

The author was not so great a stranger to his Audience, or to himself, as to think — that the following Sermon could possibly please universally. Nor was he such a Stranger to the Gospel, as to be ignorant — that the praise of men ought not to be the first motive with any Christian Preacher. Yet, as that secondary motive may be permitted to operate, in due subordination; he hopes, that wise and good men will neither judge the present subject ill-chosen, nor the Manner of treating it extremely improper.

He is the more solicitous, on this head; because the Sermon has been industriously represented, as containing almost every kind of absurdity; and threatened with the severest treatment, if it dared to make its appearance in public. But, what the author dared to preach in point of duty, he has dared to print in point of self-defence; lest, from the Representations of his enemies, he should be thought uncommonly weak or wicked, when he has only delivered the words of truth and soberness.

EXAMINATION.

In this Paragraph Mr. Kennicott (who is seldom consistent with himself through a whole Page) first renounces, as a good Christian, and immediately afterwards bespeaks *the Praise of Men*. Nay, he presumes, that *all wise and good Men* will agree to praise him, since his Subject is neither ill-chosen nor improperly treated. Now I know many wise and

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good

good Men, who have formed a very different Judgment of Mr. Kennicott's Sermon. They think his Subject both *ill-chosen* and *improperly treated*: And this, I have Reason to believe, was the Opinion of four fifths of his Congregation. I am further assured, there are many wise and good Men in the Number of those (of whom our Preacher complains) who *represented his Sermon*, as soon as he came down from the Pulpit, *as containing every Kind of Absurdity*. And by printing it (whatever might be his View) hath he not sufficiently justified their Censure? For, if writing without Method, or Argument, perverting Texts of Scripture, misapplying Passages in ancient History; if Self-contradictions, Innovations in Speech, Solecisms and Defects in Grammar and Syntax, which abound in this Sermon, are to be called *Absurdities*, this Charge may be easily proved. But what Mr. Kennicott *dared to preach he dared to print*: Which puts me in Mind of what a little Curate said to the late Bishop BUTLER, That he dared do both in the Pulpit and out of the Pulpit, what his Lordship *dared not do*, viz. SPEAK NONSENSE. But Mr. Kennicott *both delivered the Words of Truth and Soberness*. This he may do, and yet be a very silly Fellow; or, to use his own Words, he may be both *weak* and *wicked*. He may deliver *the Words of Truth and Soberness* in one Place, and the Words of Slander and Defamation in another. And such a Man I have known, a Priest and a Preacher, whose principal Study was to invent the basest Falsehoods, in order to blacken his Neighbour's Character. Are not *the Words of Truth and Soberness*, or even the most pious Discourses delivered by such a Preacher, the Cant of Hypocrisy? And does not he wear the Mask of Religion for the same Reason, for which Highwaymen

waymen and Assassins cover their Faces with a black Crape ?

P R E F A C E.

It has been judged necessary to subjoin several Notes, meant to confirm certain points advanced in the Sermon. And as these will probably turn the edge of criticism upon some of those Gentlemen, who have been precipitate in their private Censures; so they may possibly prevail with others, to save themselves the trouble of public confutations.

EXAMINATION.

There is nothing in this Preface more absurd, than the Reasons which our Preacher hath here given, for annexing 10 Pages of Notes Greek, Latin and English, to his Sermon. They confirm no point advanced in it. They turn the Edge of Criticism on no one. And instead of preventing a public Confutation, they may probably encourage (as they will greatly assist) a Writer, who will give himself the Trouble to confute, or censure this Performance. I have, therefore, sought for other Reasons, and I think I have discovered the true ones. The first may be, *Aliter non fit, Avite, liber*: The second certainly is, The Ambition of being thought well skilled in the learned Languages. But unluckily our Preacher hath defeated his own Design: For he does not seem to understand those Passages, which he hath cited from the ancient Authors: And his Notes would make as good a Figure in any other Place as here, and be altogether as useful and significant, if they were annexed to the PILGRIMS PROGRESS, or to the Tragedy of TOM THUMB.

P R E F A C E.

The author, from the very first resolution he took to print this Sermon, determined to assure the Reader, as he now does — that it is printed as it was preached, WITHOUT THE LEAST KNOWN VARIATION. This assurance he gives solemnly and religiously; and is ready to attest it, even upon Oath, if that should be made necessary — especially, in case of any farther suggestion to the contrary from the chief Magistrate of this place.

How cautious should Men be of giving rise to injurious Reports! Since a thing, once suggested, soon comes to be affirmed roundly; the transition from possible to probable, and from probable to certain, being not very unusual: and especially, where there is partiality in the relaters. As to the present report (which would fain excite the notion of a very material alteration) it pretends, when strictly examined, to neither more nor less than this — that the word even was omitted, in the copy left with Mr. V. Chancellor, in one passage where it was (apprehended to be) spoke in the Pulpit. Two places have been mentioned, and both in p. 25; line 4 — in this Pulpit in particular (even in this Pulpit in particular); and line 23 — in this Place many (even in this Place many). As to the first instance, nothing needs be said. And, as to the second; would it not have been (considering the times) sufficiently complaisant, to express a Persuasion — that even in this, or even in any ONE Place, there would be MANY Martyrs? However; had the word even been really wrote in the copy us'd in the Pulpit, it should not have been omitted in print: even, tho' it had been most justly censurable. The truth is, this harmless word was neither here nor there. But tho' never inserted amongst the words in line 4 or in line 23; it did indeed, and does still, occur between the two passages in line 18
(even

(even in these days); and there it submits itself to the severest criticism. But — how great must be the propensity to cavil; where an insinuation of unfair practises could be grounded, and grounded falsely, upon so trifling a particle! And — what misrepresentations, more and greater continually, would have probably been added to the abundance of past defamation; if the Sermon had not been thus offered to the candour of the Public!

EXAMINATION.

These two Paragraphs are to assure us, that Mr. Kennicott's Sermon is printed as it was preached without the least Variation. And this Assurance the Preacher gives us most solemnly and religiously, and offers to attest it upon Oath. It seems he had been affronted by a certain impudent Report, which would fain excite the Notion of a material Alteration, and which pretends, that the Word (EVEN) is omitted in p. 25, l. 23. where for (IN this PLACE MANY) as it is now printed, we ought to read (EVEN in this PLACE MANY). The Preacher says, that altho' EVEN is a very harmless Word, and might have been used (*considering the Times*) without any Offence; yet, he denies the Accusation, and avers, that he neither spoke it in the Pulpit, nor was it wrote in the Copy used there. It happens very unfortunately for Mr. Kennicott, that many Gentlemen in the University, who heard this Sermon, and whose Veracity is unquestionable, have lately declared, and are ready to confirm this Declaration with their Oaths, that, EVEN in this Place many, were the Words spoke by the Preacher, whether they were the Words wrote in his Copy, or not. I have before observed, that Mr. Kennicott writes with so little Care and Attention, that he is very apt to contradict himself. In the Beginning of this Paragraph

EVEN

EVEN is said to be a *material Alteration*; about the Middle 'tis called an *harmless Word*; and at the End, it is degraded into a *trifling Particle*, to shew, that the Accusation, which is grounded upon it, is a mere *Cavil*. However, I can by no means agree with our Preacher in this last Notion; and, I think, it would not be difficult to convince him of the Absurdity of it. For, suppose, three or four learned Men were to affirm (and I know three or four and twenty who are ready to affirm) that Mr. Kennicott is a very bad Preacher, EVEN worse, than his Brother BR—Y; would not he immediately feel the Force and Power of this Particle? But whether this be a *trifling Particle*, or not, the *injurious Report*, which hath been spread concerning it, hath supplied our Preacher with a Reason for writing this Preface, and printing his Sermon. For who knows what may be the Consequence of such an *injurious Report*? since our Preacher very gravely informs us, *That a Thing once suggested, soon comes to be affirmed roundly; and then comes, by a Transition, to be possible, and then comes to be probable, and then comes to be certain.* This is a Sorites; the same Kind of Argument, by which the Clown, in a *Spanish Play*, proves, that he had seen the Devil dancing in the Air. First, he looked up, and saw nothing, then he saw a black Cloud, then the Cloud was a Castle, then it was a Giant, then it was a Dragon, and then, by an *easy Transition*, it was the Devil.

P R E F A C E.

Lastly: to guard against any additional misrepresentation (and, after what has passed, there certainly cannot be too much caution) the Author finds himself obliged to acquaint the Reader — That he waited on Mr. Vice-Chancellor, in the most respectful Manner,

ner, to let Him know, he was advised to print his Sermon; and to ask, whether He would please to give it His Imprimatur: — That Mr. V. Chancellor desiring him to leave the Sermon, he assured Him, he intended printing it exactly as it was preached; but, had not the least objection to leaving it for his perusal; and left it accordingly: — That, the next morning, he received from Mr. V. Chancellor (by his servant) the Sermon, returned without an Imprimatur; but with a Note, giving him free liberty to print it at the University-Press: — That he was surprized at Mr. V. Chancellor's granting him as a favour what he (apprehended he) had an absolute right to, as a Member of Convocation; and, in consequence of his Oath (to preserve the privileges of the University) thought himself bound to protest against such an Encroachment, as would take from every other Member of Convocation his Right to the University-Press, by subjecting it to the despotism of One Member only: — And, that therefore, he sent Mr. V. Chancellor a Letter, wrote with all due deference; partly, to protest against the grant of such a licence; and partly to express his concern, that Mr. V. Chancellor should without assigning the least reason, refuse the customary sanction of an Imprimatur.

The Letter, being of a private nature, is not here printed; nor will it be printed, unless the publication be made necessary by still greater or more public misrepresentations of it. And, as to the true reason for refusing the common favour of an Imprimatur to the following Sermon, (the Author, tho' requesting it, not having been made acquainted with it) the Reader must be left to make his own inference from the Sermon itself.

EXAMINATION.

These two last Paragraphs are an Accusation of the Vice-Chancellor for refusing Mr. Kennicott his
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IMPRIMATUR, or a TESTIMONY of APPROBATION to be affixed to our Preacher's Sermon. And he expostulates with the Vice-Chancellor for not assigning any Reason for this Refusal, and seems to threaten the Chief Magistrate with the Publication of a certain Letter, wrote on this Occasion. To remove the Cause of our Preacher's Complaint, and prevent any other Acts of Hostility, since the Vice-Chancellor will not acquaint Mr. *Kennicott* with the Reason for denying him the Favour of an IMPRIMATUR, I will. The Vice-Chancellor, who heard the Sermon, and afterwards carefully perused it, judged very truly, that the Publication of such a wretched Composition would necessarily expose the Preacher to the Contempt and Ridicule of all Persons of Taste and Learning; and that, if he should give his Sanction to an illiterate Discourse, no small Part of the Censure would fall upon himself. If our Preacher had not been blinded by his own Sufficiency, he would have perceived this to have been the Vice-Chancellor's Reason. He would have considered the Refusal of an IMPRIMATUR as an Act of Kindness, which he would immediately have improved to his own Advantage, by suppressing his Sermon. That the Vice-Chancellor is now sufficiently justified in rejecting Mr. *Kennicott*'s Request, must be acknowledged by every Person of Candour and Judgment in the University. For if there be any one Gentleman of that Character, of any College, or of any Party, or Profession, who will sign his APPROBATION of this Discourse, I will immediately recant all I have said; I will beg the Preacher's Pardon as publicly, as I have here censured him, and I will acknowledge him to be as profound a Scholar, and as great a Divine, as any in *England*, or even as he thinks himself to be.

I have before cautioned my Reader to distrust Mr. Kennicott's most solemn Assertions, since I have so often detected him in saying the Thing, THAT IS NOT. At the End of this Preface he alleges, *that, as a Member of Convocation he hath an absolute right to the University-Press.* But this happens to be an *absolute Falsehood.* Nothing can be printed at the University-press without Leave of the Vice-chancellor, or the Delegates to whom the Care of the Press is committed. For, if every Doctor, or Master of Arts might claim the Liberty of printing, what he pleased, how many Inconveniences and Mischiefs to the University would result from such a Privilege? I know some Members of the Convocation, who are very *bad Men*, as well as *bad Writers*; who employ their whole Time and their small Talents in composing, and publishing Libels: And without such a Restraint, as I have mentioned, that Torrent of Ribaldry and Defamation, which these Reverend Divines have from Time to Time poured forth in their anonymous Pamphlets, would probably have disgraced the University press, and have been a just Charge against the Government of this Seat* of Learning for Want of good Discipline and good Manners.

* OXFORD.





R E M A R K S

O N

Mr. *KENNICOTT*'s SERMON.

THE Author of this Sermon hath, in his own Judgment, fenced it so strongly, both before and behind; having ushered it in by a very pompous Preface, and subjoined many learned Notes to evince the Merit and Importance of his Work, that he seems to defy all the Powers of Criticism and Censure. However, with the same Freedom and Candor, with which I have examined his Preface, I shall make a few Remarks on his Sermon, which, I hope, may have so good an Effect, as to justify the prudent Admonitions of our Preacher's Friends, and lessen that vast Opinion which he hath hitherto entertained of his own Abilities. For vain and ignorant Writers may fitly be compared to Town-bullies: They brag and vapour, and threaten, and would be thought invincible; till at length they are made a little better known to themselves, as well as to the Public, by a gentle and seasonable Correction.

REMARK. Page 1.

The first Sentence, which runs thus, *The Religion of Jesus, the Son of God, with what Authority*
does

does IT command our Reverence and Admiration FOR the Divinity of its Doctrines, &c. is neither Sense nor Grammar. And the Comparison of the Religion of Jesus to the King's Daughter, all glorious within, and whose Cloathing was of wrought Gold, seems to me to be very absurd. It is a Comparison, which may be suitable enough to the Pageantry of a Popish Procession, or the rich Ornaments of a Popish Altar, or the magnificent Habit of our Lady of Loretto ; but is a very improper Description of the Beauty and Simplicity of the Protestant Religion.

REMARK. P. 2.

The Apostle, says our Preacher, *here draws forth the whole ARMY OF SUFFERINGS.* An Army of Martyrs, or of Sufferers I have heard of ; but an ARMY OF SUFFERINGS could only be raised by the Pen of this sagacious Writer. However, in this Place I can comprehend his Meaning, which I am not able to do a little lower, where he tells us, *That Language must labour in such exalted Eloquence,* which seems to be the same Kind of exalted Nonsense, as *Marble rich in the Vein of Reasoning.*

REMARK. P. 3.

The Voice of St. Paul is very absurdly compared to the last Trumpet, or the *Voice of the Archangel, that shall awake the Dead.*

The Author's Discernment is very accurate, where he tells us, *That the seven comprehensive Sufferings contained in his Text, ascend regularly in the Scale of Horror, from the first and lowest TRIBULATION, to the last and highest the SWORD.* And yet the Ascent is just as regular in the contrary Order, at least from PERIL up to TRIBULATION, as from this to PERIL. In Truth there is no regular

gular Ascent in the Arrangement of these Words either Way. The great Apostle seems to despise those false Arts, which are apt to captivate little Minds, but are often injurious to the main End of all Eloquence, which is PERSWASION.

REMARK. P. 3, 4.

Our Author here exhibits himself as a Politician, considers the present State of the Nation, mentions *the Succession of our Misfortunes*, and *endeavours to alarm us with the near Approach of our Ruin*. The most seditious Preacher could not have begun a Discourse in a Strain better adapted to serve his Purpose. We have, indeed, lost some of our Possessions: And, which is more to be lamented, we have lost no small Part of our Reputation. But we are a powerful People, able to retrieve our Affairs, and need not apprehend any Danger from either our foreign or domestic Enemies, if we would assume the glorious *Principles* of our Ancestors, and resolve to put a Stop to that *Venality and Corruption*, which at present have such a fatal Influence on all our Measures. This should be the Language of a Christian Preacher, who honours the King, and loves his Country.

REMARK. P. 4.

Fallen, wretchedly fallen (quoth our Preacher) *from the glorious Privileges, together with the Duties of THAT HOLY NAME, by which they are called*. The Duties of a Christian we should all have understood, but the *Duties of an holy Name*, is an Expression, which certainly wants a *confirming* Note to shew its Propriety.

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REMARK. P. 5.

We are taught a great Secret, *That Christians will be able to suffer, like Christians.* And this is confirmed again and again in the following Page (the 6th) where we are assured, 1st, *That Christianity will enable us to triumph over the Terrors of Death;* and 2dly, *That Christianity will enable us to die, like a Christian Hero.* Who can say, that this Doctrine is not sufficiently enforced?

REMARK. P. 7.

We are exhorted *to admire the Hopes full of Immortality, written with a Sun-beam in the Pages of the everlasting Gospel.* And who is there, that does not admire our Author's Figures, which are every where so sublime and sonorous? *To write Hopes with a Sun-beam,* is a new and bold Invention, and worthy of such a Genius. And yet I have sometimes thought, that the *Main-mast* of the Ship, in *Shakespear's WINTER'S TALE*, which bored the Moon, would have been a better Metaphor, and a fitter Instrument to *write Hopes* with, than the brightest Sun-beam, that was ever beheld.

REMARK. P. 8, 9, 10.

Our Preacher, in entering on the Subject of his Discourse, which is intended to shew, by a Comparison of Heathen and Christian Heroes, that Christianity is able to inspire an higher Degree of Fortitude, than the Heathens were capable of, affords us a very curious Specimen of his Reasoning in the following Sentence: *If the wisest of Men,* says he, *in ancient and modern Times, have determined, that HAPPINESS is the END proposed to*
Man;

Man ; and that VIRTUE is the MEANS of HAPPINESS ; it cannot be the Duty of Man to prosecute VIRTUE at the Expence of HAPPINESS. That is, it cannot be *our Duty* to pursue the only MEANS or METHOD, by which HAPPINESS is attainable at the Expence of that HAPPINESS, which is not yet attained ; or, in other Words, by the Loss of that, which we never had, and never can have, but by pursuing the MEANS or METHOD, which we are not allowed, or which it is *not our Duty* to pursue.

He then proceeds more particularly to his Comparison of *Heathen* and *Christian Heroes*, beginning with SOCRATES, as an Example of the Former. Now, considering that this is the only Instance, which he hath produced of an Heathen who was prosecuted to Death for the Sake of his Religion, might we not expect to find this Heathen, at the Hour of Death, fearful, dejected, repining ? But Nothing of this appears. Our Author, indeed, to mould this Instance in some Measure to his Purpose, and make it serve as a colourable Proof to verify the Distinction, which he hath made between *Heathen* and *Christian Heroes*, hath falsified an Article of ancient History, and hath endeavoured to tarnish the most beautiful Character, that ever adorned the Heathen World. *For*, says he, *it is certain that SOCRATES, rather than be banished in his old Age, chose Death as an End to all his Troubles.* But—was this Alternative ever offered him ? Rather, indeed, than make his Escape out of Prison, and thus elude the Laws of his Country, *he chose Death*. And upon this Occasion he himself introduces the LAWS, as remonstrating against the warm Solicitations of his Friends (who had contrived the Means and Manner of his Escape) and urging with the greatest Force of Argument the indispensable Duty of his Submission

to

to the Sentence passed on him. Does not this very Submission make his Death more illustrious? And does not the Speech, which our Preacher has quoted, and which he awkwardly ridicules, prove both the Innocence and Fortitude of this divine Philosopher? But it was necessary for Mr. Kennicott's Argument, that *Socrates* should discover some Signs of Fear; and, therefore, we are informed, *That he touched tenderly upon his old Age, as an Hint in Favour of his Life.* But what Authority has our Author for this Assertion? Nay, does not he acknowledge it to be false, when in the same Sentence he contradicts himself, and tells us, that *Socrates chose Death, as an End to all his Troubles?*

REMARK. P. 11.

As to Fortitude, saith the Preacher, that is left to support us if it can. The only Motive here held out to it is posthumous-fame, or the Honour perhaps of its being said, SUCH A MAN WAS BRAVELY MISERABLE HERE, WITHOUT THE PROSPECT OF BEING AT ALL HAPPY HEREAFTER. And what stronger Proof of Fortitude could be given? Or what stronger Concession could our Author make to invalidate his general Proposition?

REMARK. P. 12.

Tho' he now and then expresses the PANTINGS of his Hope, &c. A Man may express his Hope; but the *Pantings* of Hope are better felt, than expressed. One would be apt to conclude from this, and many similar Passages,* that our Preacher had formed his Style by a frequent Perusal of the Works of honest *Sternhold* and *Hopkins*; and it is not improbable, that the following Line,

Like as the Hart doth PANT and bray,

fur-

* Thus in P. 17. *as to, it is, as of, and so the,* as there introduced, are truly STERNHOLDIAN.

furnished him with this Metaphor. If so, I think he has made Choice of the worse Word of the two.

At the Bottom of this Page Mr. *Kennicott* produces a Quotation from Dr. *Middleton*, and that a very beautiful and strong One, in Behalf of Christianity ; tho', at the same Time, he does all he can to destroy the Force of it, by reflecting on the Author. For surely, if MIDDLETON was a Deist, (as Mr. *Kennicott* insinuates) he could not himself believe, what is asserted in that Quotation ; and consequently, no Proof can be built on it by our Preacher.

REMARK. P. 14.

The Author to introduce *his Fortitude* here, hath perverted the Meaning of a plain Text of Scripture. *Marvel not at this*, WONDER NOT (as he explains these Words) AT THE FORTITUDE OF A CHRISTIAN. But is there any Thing in the Context to justify this Explanation ? Our Saviour in the preceding Verse tells the Jews, *That God had given him Authority to execute Judgment*. At hearing which, some of his Auditors might probably seem surprized ; and, therefore, he opens himself further, and declares the Resurrection of the Body : *Marvel not at this, for, &c.*

REMARK. P. 15.

Our Preacher having discussed one Part of his Comparison, namely, that of *Heathen Fortitude*, begins his Account of *Christian Fortitude* in the following Manner : *The two great Faculties of the human Soul, are the Understanding and the Will ; and as to both these, Christianity has a powerful Pre-eminence*

eminence in inspiring real Courage. Should we not now reasonably expect, after this formal Division, an accurate Analysis of the human Mind, a Detail of its various Principles of Action, with the respective Motives suited to work upon each of them; and the most powerful of these Motives shewn to be derivable only from Christianity? But this is a Field our Author is wholly unacquainted with; and, therefore, he does not venture beyond his general Division; and the Motives he produces methodically to operate on each Faculty, are equally suited to operate on either.

REMARKS. P. 16. L. 21.

Our Preacher in this Place is unintelligible. Does he take St. *Paul's* Meaning to be, that the Heathens could not, with any Propriety, call good Works *beautiful and profitable*? This would be too absurd to need a Refutation. Or is it, that the Heathens had not so much Reason to assert good Works, to be *beautiful and profitable*, as the Christians had, since by *them* the Christian obtains eternal Happiness? This would be something to his Purpose, but is not the Meaning of the Apostle in this Place. For he says, but a few Verses before, *Not by Works of Righteousness, which we have done, but according to his Mercy hath he saved us.*

REMARK. P. 17.

There is no Word in our Author's whole Discourse, which occurs so frequently, or is used so improperly, as the poor Particle *IT*. *This finishing Stroke of Perfection closes the Beautitudes taught by our blessed Lord; and IT could only be taught by him.* Which is the Antecedent to *IT*? By the Repeti-

D *Direct* *Charged* *or* *for* *tion*

tion of the Word (*taught*) it seems to be referred to BEATITUDES. That would be false Grammar. Shall it, therefore, be referred to *finishing Stroke*? That would be Nonsense; at least, *to teach a finishing Stroke*, would be a very extraordinary Metaphor. UTRUM HORUM, &c.

REMARK. P. 20.

He says very absurdly, *That St. Paul boasted of his OMNIPOTENCY* (an Attribute to be ascribed only to God) because the Apostle uses this Expression, *I can do all Things thro' Christ, which strengtheneth me.*

REMARKS. P. 19, 20, 21.

He enters upon his Examples of Christian Fortitude. He begins with our Saviour and his Apostles; but no sooner has he mentioned them, than he himself suggests the Impropriety of introducing Persons, as Examples of Fortitude, *Whom we may suppose to have been* under extraordinary Assurances.* Therefore, says he, *let us proceed to a Body of Men, who for more than 200 Years sustained the Shock of ten Persecutions,* P. 21. Would not one now conclude, that he had produced a Set of Martyrs, whose Fortitude proceeded from a cool and rational Conviction only? But these likewise he insinuates, *were also supported by the miraculous Assistance of the Holy Ghost.* Wherefore, to prove his first Proposition (which still remains to be proved) by Facts, which cannot be denied, he comes down to our own Countrymen, the noble Army of Martyrs in GREAT BRITAIN, *who met Death with a Fortitude truly primitive, with Courage ALMOST apostolical.* This ALMOST will presently be changed

* To be UNDER AN ASSISTANCE is a curious new Phrase, not to be passed by without an Asterisk.

ed into a stronger Term. For we are told a few Lines lower, that these *British Martyrs, Men and Women*, were Persons of *EQUAL Bravery with the Apostles and primitive Christians*, because *EQUALLY supported by God's holy Spirit*. So that we are not yet come to the principal Point (which is the Foundation of our Author's whole Discourse) the Display of *CHRISTIAN FORTITUDE*, when the Sufferers were not *under any extraordinary Assurances*. Wherefore, of these last Sort of Martyrs, he hath given us two notable Instances, *viz.* The *FELLOWS of Magdalen College*, who were deprived of their Fellowships by *K. James*; and the *seven BISHOPS*, who were committed to the Tower. The *First*, as it happened, by the sudden Change of Government, suffered Nothing, either in their Persons or Fortunes. But some of the Bishops, indeed, suffered much; even the Loss of their Bishopricks, not by the Tyranny of *K. James*, but because they would not comply with the Revolution.

I have before hinted this Author's Disaffection to the present Government; and here this Disaffection is manifest. For in his Catalogue of *British Martyrs, and truly primitive Christians, who resigned themselves to the Will of God, and feared Nothing from Men*, (which is the highest Eulogy he could bestow on them) he inserts those Prelates, who opposed the Revolution to the utmost of their Power; and rather chose to be deprived of all their Honours and Estates, than acknowledge the Prince of *Orange* to be King of *England*.

Every Man of Sense, who has lived much in the World, must have observed, that those, who make the most Noise, and a Shew of the greatest Zeal, are generally Hypocrites, and Enemies to the Cause which they seem to espouse. And, altho' our

Preacher calls K. *James a Popish Tyrant*, and writes the GLORIOUS REVOLUTION in Capitals; yet this is not sufficient to disguise his real Sentiments; since, at the same Time, he unwarily bestows the most honourable Appellations, *even the Title of British Martyrs*, on the Men, who denied the Lawfulness of that famous Change of Government, upon which the *Hanover* Succession is founded.

REMARK. P. 24, 25.

The Preacher says, *that this EVENT* (the Revolution) *is ever to be mentioned by true Englishmen, &c. and never to be forgot*, and certainly it never will be FORGOT, if it be ever MENTIONED. This is thrown in to reflect on the University, and to insinuate, that this EVENT *is sometimes passed over in Silence, in criminal Silence, in St. Mary's Pulpit.*

REMARK. P. 26.

It is recommended to this Place (*Oxford*) *to make it the Perfection of Beauty and the Joy of the whole Earth, to abound in Zeal—in Zeal for the Glory of God and Honour of the King — and to approve our selves the Servants of Christ, and Friends to the Defender of HIS Faith.* Whose Faith? Why the Faith of Christ. And so after we have abounded in Zeal for the Honour of the King, we are to be Friends to the King. This, I think, is called an *Anticlimax*, a Figure, with which our Author embellishes all his Works.

REMARK. P. 27, 28.

The Hand of God, says our Preacher, *hath been lately stretched forth upon our Cattle and upon our*
Corn

Corn and upon our fenced Cities, though strong and walled up to Heaven. And in the same Paragraph he compares this City to the *POPULOUS NO, THAT HAD THE WATERS ROUND ABOUT IT, WHOSE RAMPART WAS THE SEA, AND WHOSE WALL WAS FROM THE SEA. ETHIOPIA and EGYPT WERE HER STRENGTH; AND IT WAS INFINITE; YET WAS SHE CARRIED AWAY INTO CAPTIVITY.* It is not easy to conjecture what City our Preacher means. For there is no Seaport in *Great-Britain* or *Ireland*, which will answer this pompous Description. If he means *Fort St. Philip* in *Minorca* by his strong *City walled up to Heaven*, which was like the *populous NO, &c. whose Strength was INFINITE, &c.* I will venture to affirm, that he hath a peculiar Faculty of turning the most beautiful and sublime Phrases of Scripture into fustian, and of fitting them to his purpose of inflaming the Nation. I have shewn before that this is a principal Scope of Mr. Kennicott's Sermon, which appears more particularly from his Note on this Passage, where he charges our *Great Men with a Contempt of religious Principles and a general Neglect, if not Prophanation of the Word of God, to which he ascribes the Disappointment of all their Schemes.* He proceeds in the same Strain, P. 28. and tells us, *that Persecution, Famine, and the Sword now threaten us*, and asks, *are we prepared to meet them?* I will ask in my Turn, can this be said with any other Intention, than to alienate the Affection of the People from their Governors, and to alarm the Nation with imaginary Evils? How are we threatened with *Persecution, Famine, and the Sword*, which are all, God be praised, at a great Distance from us? If this Sermon had been preached to a Congregation of *Bristol Colliers*, it would probably have occasioned another In-

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urrection. For we find by Experience, that there is no national Evil, which is so much dreaded (and ought indeed to be so much dreaded) by the People, as the Want of Bread. Wherefore they should be informed by every loyal Preacher, that there is no Cause to apprehend such a Calamity. And certainly there is not. For we have Corn enough to supply all our Inhabitants, and at an easy Rate too, if a reasonable Stop were put to the Distilleries, which seem at present to be so many Nuisances, or Offices, established by Law, to turn into Poison what was intended for the Staff of Life.

I have no Attachment, nor do I owe an Obligation to any of the *great Men*, who composed the D. of N——'s Administration: And therefore I might be justified, and perhaps applauded, if I were to censure their Conduct. But Mr. Kennicott, and the whole Society of *Exeter* College are indebted to them for many singular Favours. For which Reason common Gratitude should have restrained this Author from publishing an Invective, in which, to render his Benefactors odious to the People, he imputes to them *all the Losses which our Country hath lately sustained*, together with the greatest of all Crimes, the PROPHANATION OF THE WORD OF GOD.

REMARK. P. 29.

Mr. Kennicott, here in the Close of his Sermon, *exhorts his Congregation to receive the Sacrament on those solemn Occasions, when it is administered in St. Mary's Church, and seems to censure the senior Part of the University, as if they deserted the Lord's Table. The devout Communicants, says he, ought to be many, on Account of the great Importance*
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of their Example to the Youth under their Care, and still more for the Benefits derived to themselves. Now—would not the Reader conclude, that our Preacher was a constant Communicant on these solemn Occasions? But he will be surprized to hear, that Mr. Kennicott, although he has been so many Years a Fellow of a College and generally Resident in the University, never received the Sacrament in St. Mary's Church, (as I have been informed) more than once, or twice. What must we think of a Man, who hath thus publickly charged his Brethren with those Sins of Omission, of which he himself is most notoriously guilty? Does not this Exhortation therefore seem to be a mere Grimace? To me indeed it appears to be something worse. For the Preacher, a little lower, *compares the Holy Sacrament to the Action and Speech of MARK ANTHONY, when he produced CÆSAR's Body and endeavoured to rouse the ROMANS to revenge his Murder.* Perhaps nothing could be imagined more absurd and impious, than such a Comparison. Mr. Kennicott seems to be aware of this Censure. For he says, in a Note, *that this is not meant as an exact Parallel to the Case of the Sacrament, but as an ILLUSTRATION only.* But is this a sufficient Excuse for our Preacher, who introduces one of the worst Men, that ever lived, lamenting the Death of a Tyrant, who had destroyed the Liberties of his Country, in order to *illustrate* the Passion of our Saviour, and the Commemoration of his Death in the Eucharist! If this Article of History had been introduced to *illustrate* the Death of one of the Thieves, who was crucified with Christ, it had been applied with more Propriety. Upon the Whole it appears to me, and I think, it must appear in the same Light to every Man of Sense, that Mr. Kennicott's only Design by this pretended *Illustration* is to ridicule the

the Sacrament of the Lord's Supper. I am very sure there is not to be found in all Dr. *Middleton's* Works (upon whom our Preacher hath cast such a severe Reflection) nor in the Books of any modern Free-thinker, an Expression, which carries with it so prophane a Sneer, as this famous Passage in *Christian Fortitude*.

Although I do not profess myself a Friend to Mr. *Kennicott*, nor indeed can ever entertain a Friendship for a Man of his Character, yet I have so much Charity for him, that before I take my Leave, I will give him some Advice, which may be of Use to him in the future Course and Conduct of his Life. And in the first Place I would advise him, if he ever presume again to get into St. *Mary's* Pulpit, to * understand his Subject, and instead of offering to a learned Audience a flimsy unmeaning Declamation, endeavour to convince their Judgment by a Chain of Reasoning and good Sense. I do assure our Preacher, that he has not one of the Talents requisite to form an Orator, and whilst he imagines, that he has the Power of *Action*, and attempts by an awkward and most ridiculous Manner to move the Passions, he only ex-
cites

* Mr. *Kennicott* has entirely mistaken his Subject, and the Proposition, upon which he builds his whole Discourse, is absolutely False. MAHOMETANS and PAGANS have suffered Death for the Sake of their Religion with as much Constancy and Fortitude, as the most resolute Christians: And whoever hath been present at an *Auto de Fe* at *Lisbon*, must have observed, with what Firmness and Intrepidity even some of the JEWISH Women have seen the Fires lighted, while they were bound to the Stake. Enthusiasm is of all Ages, Countries and Religions: And every false Religion boasts a Martyrology, as well as the true. A BRAMIN would suffer the greatest Torments and the most painful Death, rather than kill a Cow.

cites the Laughter and Contempt of all, that hear him.

I would advise him in his future Compositions to have some Regard to Grammar and Syntax. For 'tis no small Reflection on a Man, who affects to be thought well skilled in the learned Languages, to be very deficient in his own. At the same Time he would do well to forbear coining new Figures, or making use of such Metaphors, as have not the least Analogy to the Thing, which he intends to describe, or illustrate, and which sometimes border so nearly on Nonsense, that they cannot possibly be distinguished from it.

He would judge better, if for the Future he would avoid the Singularity of writing Notes on his own Works, and the Endeavour of setting himself off, as a profound Scholar, by citing long Passages out of *Greek* and *Latin* Authors, which are either wholly mistaken, or prove very little to the Purpose. But suppose they were significant, can any Thing be more absurd, than to produce an heap of *Greek* and *Latin* Quotations to explain an *English* Sentence, which perhaps the most ignorant Person is able to comprehend? For sometimes our Preacher's Language is so low and flat, that 'tis easy enough to a vulgar Understanding. But where his Expressions are figurative and elevated, all the *Greek* and *Latin*, and *English* too, that is now extant, would not serve to decypher his Meaning.

It would likewise more become him, if he were not so apt to contradict great Men, such as the late * Dr. *Clarke* and *Middleton*, when he has not

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* Mr. *Kennicott* attempts to prove, in a Note, that *CICERO* allowed Self-murder to be lawful, from a Passage in his *Tusculan Questions*, where *CICERO* absolutely denies it to be lawful, unless the Person, who puts an

End

a thousandth Part of their Learning. If a Dr. *Bentley* were to criticise the Works of the greatest Genius, we should not be displeased, because we might probably be improved by the Controversy. But when a little Pedant attacks a Character, which is eminent in the Republic of Letters, it excites our Indignation. Mr. *Kennicott* may, perhaps, imagine, that this is one Way of getting himself a Name: And so indeed it is: But 'tis such a Name, as a Man acquires by attempting to set a Church on Fire.

I would recommend it to him to behave himself with more Respect to his Superiors, especially to the chief Magistrates of the University, of whose particular Favours he ought ever to retain a very grateful Sense, and to whom by his Oath he is obliged to pay all Honour and Obedience. Mr. *Kennicott* has made an Acquaintance with Mr. RICHARDSON the Printer, who is an honest and ingenious Man, well-natured and well-manner'd. He hath likewise been introduced to some of my Lords the Bishops, and, as I have been informed, to the SPEAKER of the House of Commons; and one would have thought, that their Example and Conversation would have tinged our Preacher with

End to his Life, hath a Commission or Licence from God, or can alledge a Cause, which God hath approved. In such a Case, says the *Roman* Orator, a Man resigns his Life, as a Magistrate resigns his Office, as if he had been summoned to leave it by God himself. Dr. CLARKE hath quoted this Passage, to shew, that CICERO *discouraged Suicide*. And every one, who is able to read, and understand, must, I think, be of Dr. CLARKE's Opinion, notwithstanding our Preacher's Censure: According to whose Interpretation and Manner of Reasoning it might be proved, that the Patriarch ABRAHAM allowed Parents to murder their Children, because he himself obeyed the Voice of God, when he was commanded to sacrifice his Son ISAAC.

with a little Good-breeding, which is a necessary Qualification in every Person, who seeks a Preferment from the Court.

The last Thing which I would recommend to this Author, is to take Care, in his next Work, not to assert a Fact, and offer to confirm it with his Oath, which may be disproved by twenty credible Witnesses. The Want of Veracity is a great Blemish in any Man, but more especially in one, who is in holy Orders. And, although Mr. *Kennicott* may flatter himself, that, in a very corrupt Age, this Defect in his Morals may be no Obstacle to his Promotion; yet I have not so bad an Opinion of those great Personages, who have the supreme Power in their Hands, as to imagine, that they will avow themselves the Patrons of any Man living (though he should have a much better Title to their Favour than Mr. *Kennicott*) who seems to have thrown off all Regard to Decency and Truth.

F I N I S.



Q. I. N. S.

